316 W. 95RD ST.
NEW YORK CITY

The American Friend

Old Series
Vol. XXXVI. No. 19

MAY 9, 1929

New Series
Vol. XVII. No. 19

Take Large Doses!

AN EDITORIAL

Evangelism

LELA E. GORDON

The Yearly Meeting in Cuba

HENRY D. COX

New England Conference

MARY A. GOVE

Syria and Palestine Yearly Meeting

ON THE HORIZON OF THE CHRISTIAN CHURCH

PROTEST WRONG USE OF BROADCASTING

A petition requesting revocation of the broadcasting licenses of 38 radio casting stations on the ground that they are conducting a campaign of "tainted testimonials" on the air designated to create a "vast child market for cigarettes" has been filed with the Federal Radio Commission in Washington, D. C., by the National Food Products Committee, according to the *United States Daily* of that city. In this newspaper's issue of April 15, it says that in the petition the Committee contended that these stations, associated with the National Broadcasting Company are not serving "the public interest, convenience and necessity" by broadcasting the campaigns. It also is alleged that the purpose of the campaign is to substitute "cigarette smoking for wholesome food products," and that this is part of a campaign "to transform 20,000,000 adolescent boys and girls into confirmed addicts." The petition in full is printed in the newspaper and the entire article covers approximately three columns.

CHINA'S NEW MODEL PROVINCE

Shansi hardly seems to merit the name, model province. Instead Honan under the paternal guidance of Feng is undergoing tremendous reforms, according to information in a recent letter dated Shanghai, January 31st, and written by Dr. Frank Rawlinson, editor of the *Chinese Recorder*. "Everywhere in the province, particularly in Kaifeng, temples are being taken over for community purposes. In Kaifeng, I understand, on good authority, that all the idols but two have been demolished and in this city libraries, lecture rooms, schools, playgrounds and even markets are now found in place of the old religious activities. Officials in this province, including, of course, Feng, all work on a low salary, $80 Mexican being apparently the highest. Some of the men thus working on a low salary are modern educated men. Recent visitors state that they have seen officials taking their share of work on the roads and that this also includes General Feng. In addition prostitution, gambling, etc., are being suppressed and roadways are being improved."

Lovest Thou Me?

LOVE is expressed in terms of self-denial and sacrificial giving that Christ and His message of love may be shared with others.

To every Friend an opportunity is afforded for self-expression by giving to the support of their mission workers at home and abroad. Gifts may be sent through your local meeting treasurer. Let the measure of your love be the measure of your gift.

AMERICAN FRIENDS BOARD OF MISSIONS
101 South Eighth Street
RICHMOND, INDIANA

BUSTS OF NOTED AMERICANS UNVEILED

Many interested citizens were invited by the Director of the Hall of Fame, Dr. Robert Underwood Johnson, on behalf of the Chancellor, Council and Senate of New York University, to be present at the unveiling of busts of William Cullen Bryant, Henry Clay, Nathaniel Hawthorne, Oliver Wendell Holmes, Henry Wadsworth Longfellow, James Madison, Francis Parkman and Emma Willard, at the colonnade of the Hall of Fame at University Heights, New York City, Thursday, May 9, 1929. The unveiling, preceding addresses by noted speakers, was planned to be done by a descendant of the one whom the sculptor had helped to make immortal. These were a grandson of Bryant, a great-granddaughter of Clay, a great-granddaughter of Hawthorne, a grandson of Holmes, a great-granddaughter of Longfellow, a granddaughter of Parkman, and a great-granddaughter of Mrs. Willard.

FOREIGN POLICY ASSOCIATION AND MEXICO

The Mexican revolution was brought verbally to Baltimore, Md., recently when the spokesmen of the warring factions and representatives of the Catholic clergy exchanged charges and told of the views of their respective groups at a meeting of the Foreign Policy association, an organization meeting when a branch was established. The point of view of the Mexican government was represented by Moises Saenz, assistant secretary of the department of education. The rebel spokesman was Dr. Juan Manuel Alvarez del Castillo, member of the delegation sent to Washington by General Escabor to secure the support of the United States government. Dr. James J. Walsh of the Catholic College, New York, and the Very Rev. John A. Ryan of the Catholic University, Washington, upheld the point of view of the Catholic Church in a series of spirited exchanges.

HALF CENTURY OF METHODISM IN BURMA

This year marks the completion of a half century of Methodist work in Burma. It was begun by Bishop Thoburn in 1879 and is now facing a heaving challenge to wider fields of usefulness and new responsibilities. The Jubilee year finds three of the five district superintendents in the Burma Conference, men of Asia, preachers chosen to lead their people into the establishing of a church whose life will be rooted in the country. Theirs is a heavy task. Burma has been one of the most indifferent and unresponsive of fields for Christian evangelism, writes the *Indian Witness*, and the walls of spiritual lethargy will not collapse through any human agency.

WHEN OPPORTUNITY BECOMES RESPONSIBILITY

There are some 70,000 Japanese living in California, 20,000 of whom live in the county of Los Angeles. In spite of all the propaganda regarding the "Yellow Peril," actual statistics reveal that less than one per cent of California's land is owned by Japanese and only about three per cent of it is leased by them. Racial prejudice is by no means onesided. Many Japanese consider themselves superior to Americans and are by no means free from the racial dislike for Occidentals. These Orientals are watching Americans very closely. Their genius is by nature imitative and, what we are, that they will endeavor to become.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 19. | MAY 9, 1929 | New Series Vol. XVII. No. 19.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Take Large Doses!

WE HAVE just read in *The Christian Leader* a very stimulating article. The writer begins by saying that he feels sometimes as if he would scream if anybody said another word about prosperity. Everybody seems to talk in terms of a million and he is sick of it. He admits that he is not much more than seventy-five per cent American, because from his earliest days he has always entertained suspicions of a time when he might be having less in the way of income rather than more. And now, with his salary cut practically in two, and with him and his wife facing the requirements of the simple life, he finds himself in a position to test the many handsome and improving things he had been in the habit of saying to other people in a similar situation. In short, facing the excellencies of "plain living and high thinking," can he still sing their praises?

The writer had as a background for his encouragement in his new venture, certain long-cherished sayings of friends. Years before, a young writer in declaring his spiritual independence, had said to him cheerfully, "We don't have much and we don't want much." Subsequent visits to that home had shown that while they did not have much, nothing of real importance seemed lacking. Then there was their beloved poet, Emily Dickinson, saying:

> "The banquet of abstemiousness
> Surpasses that of wine."

But the words that echoed most loudly, perhaps, were those spoken years before by a friend who went through a very serious deflation in his affairs. When asked how he proposed to meet the situation, he blithely replied that he was "going to take large doses of things that don't cost anything."

So now the writer is adjusting himself philosophically to the new situation by testing out the simple life. He is taking his own medicine, freely prescribed, in large doses of things that cost nothing. By way of illustration, we make mention of a few of the new doses which he finds invigorating.

Emphasis is given to large doses of Early Mornings. He has three more hours of day than all his neighbors, and without stirring up discontent. Formerly he would thrash around in bed for those three hours and never think of getting up simply because "it isn't done," and "what would people think?" He finds that nobody thinks anything because none of them are in a condition to do so at that hour. Though his stipend and income are lessened, his vacation is thus increased, a thing he never could afford before but always craved. In a year this amounts to more than his more prosperous neighbors dare take.

Our unknown philosopher-friend is a great reader. Not having the means with which to build up a big library and to make his reading room a glaring exhibit of periodicals, he takes large doses of borrowed magazines and books, reads them rapidly *and returns them.* As all the neighbors have bought and never looked at the Five Foot Bookshelf, he has its classics to draw upon freely. When more affluent he had kept promising himself to see more of his best friends. It had never happened—as it never does. He had associated the matter too much with a costly journey. Now he is taking large doses of two-cent visits by mail and gets more out of them than if he were actually in the houses of his friends. Under this system they cannot spoil everything by turning on the radio.

These examples suffice to show the kind of experiments the contributor to *The Christian Leader* is making, and making with zest and cheerfulness. They have stimulated our own imagination as they must have that of our readers. Many if not most of the latter will join us in the confession that we don't have much, but there would doubtless be an element of insincerity in claiming that we don't want much. Most of us would at least like to have more. It would be a species of cant, therefore, to pretend that we are well content with our poor estate, that we do not crave some of the things which our more prosperous friends have and that we have no anxious thoughts for the future.

On the other hand, there is no good reason why we should not be making a larger charge upon the things that don't cost anything. It is positively helpful to appraise these things consciously, now and then. It gives us a new sense of values, reopens our eyes to God's providences about us, and builds up our resources of true happiness. We learn to look for the things that are essentially worth while and we are toned up mentally, physically and spiritually.

This is a good time of the year to enlarge our doses of things that don't cost anything. The buoyancy of the out-of-doors invites us to draw freely upon bursting buds and leafing trees, upon blooming gardens and velvet sward, upon singing birds and flashing wings. It is good to be out and about, whether in the early hours, at noontide or in the lingering twilight.

We recommend large doses of walking. To live a mile or so from the office is a blessing, if one does not own a car. While seeing and feeling more of the abounding life about him, he keeps himself in condition. If a friend comes along and picks him up, nature will wait while he takes a pleasant dose of sociability without cost of upkeep and depreciation. If the weather is bad, a street car offers large doses of acquaintance and fellowship with one's fellow townsmen. We would not take a great deal for the pleasant relationships thus established. We have certain street car friends whom we rarely see elsewhere. The glow of a new acquaintance made on a crowded car this very morning, a stormy one, emphasizes this observation.

Summer is fast on the way. Many of us can't journey afar on vacation jaunts. But woods and parks and the open places, and a running brook not too far away, are accessible to most of us. Take large doses of them. Mix well, where possible, with the play and laughter of little folks. It makes an excellent tonic.

Take big doses of friendly greetings with people whom you meet on the street. Include the children and make them feel your interest and friendliness. Pleasantly surprise some one whom you do not know with a hearty "good morning," especially some one who appears to be doubtful as to whether life is good to him. It may start a little glow in his heart that will make the day go better. We know a store clerk who does this thing consistently—and naturally, because he feels like doing it. He is doing a business that is bigger and better than his employers are engaged in—his capital of good will is unlimited and his dividends of friendship are cumulative. As he increases the doses the better he feels.

A similar prescription is for the medicine of sympathetic interest in those who are in trouble and sorrow. We all put ourselves beside our friends at such times. The true Christian spirit discloses itself in taking concern for those who have no tie of friendship to claim in their behalf. We may hardly say that such consideration costs us nothing—but for what we give of ourselves in such ministry brings ample returns in personal enrichment of life.

These are but a few little prescriptions of big doses of things that don't cost anything—in the coin of the realm. Others will readily suggest themselves. Why may not more of us make a virtue of necessity, and in doing so, discover how rich we really are?

Sympathetic Suffering

By KENNETH L. EICHENBERGER

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—HEB. 2:18.

WHEN I was a boy I sometimes had the toothache, not only one tooth aching, but seemingly all of them. It was not that all were in bad condition but it was usually just one tooth that was causing the pain. They told me then that the aching in the other teeth was a "sympathetic ache."

The above came to me when I read this passage in the epistle to the Hebrews. I have observed that there seems to be such a relation existing between individuals that when one suffers many others suffer also. It seems to be from outward appearances what we may term a suffering in sympathy. But the deeper thought comes that the suffering does not end in mere sympathy for those who are undergoing like suffering, but is to be a means of help and blessing.

Our text speaks of Christ, our Saviour and High Priest, who has entered into the presence of God to intercede for us. The implication is that there is no form of temptation or trial to which we may be subjected but that he has also felt the same force and having been subjected to these same things and resisted successfully the power of evil, "he is able to succor them that are tempted." There is a parallel in human relationships that approaches the same thing. The mission of Christ was not only to save men but also to keep them saved. That, I believe, was the purpose of his sympathetic sufferings, that he might minister the more effectively to our needs and that we might feel that he is one who perfectly understands the burden of our heart.

To come to the same thing in our human relationships: I have often felt that God permitted me to suffer some trials or temptations that I might be able to help another who is passing through the same or similar experiences. I have suffered losses, misunderstandings, privations and depressions that have caused me to search the scriptures and seek the face of God. The help that has come to me then has been the means in God's hands at a later time of my being able to minister to others who suffered in like manner.

I sometimes wonder if God has not called some of us to be "sympathetic sufferers" with others, or at least to use our trials and temptations as a means of blessing and help rather than a cause for complaint. It is said that there is a certain kind of a warring ant in Africa. It enters into the battle with frenzy and coming off victor, seizes its victim, wheels it around and makes it carry him home. Is not that what God would have us do? Instead of lying down and allowing defeat to overwhelm us, should we not put our foes to flight and use them as a means of moving on to greater victory? I can truly thank God from the depths of my heart for those who have thus used their trials as a means of swinging them on to greater victory and helping me to be the victor also. Are you using your trials and temptations to help and bless or are you simply sympathizing with yourself?

Sullivan, Indiana.

Triumphant Faith

Have you no faith in God, not even yet?
The winds and sea respond to his control
Who made all things; the mighty billows roll
And threaten to destroy, when men forget
To pray and trust in him—their hearts beset
With fear, their vision blurred—see not life whole,
And trembling fail to recognize the goal
Of purpose; lack of faith brings vain regret.
"Are we to drown, for all you care?" they urge;
But "Peace, be quiet," from his lips was more
Than they could understand amid the blast,
So great the calm resulting; angry surge
Transformed by word of power, at once, before
Their wondering gaze, all doubt, surpassed.

JOHN R. WEBB.

Richmond, Indiana.

Evangelism and the Public Schools

By Lela E. Gordon

Given Before the Pastors' Alliance of Kansas Yearly Meeting

THE angle from which I have been asked to approach this subject is that of securing cooperation between pastor and teachers. We know the complaint that teachers will not cooperate with the church. For this reason I have sent the following questionnaire to a number of high school superintendents and teachers, some of whom I know personally as members of our and other churches, and others I have never met and know nothing of their religious life or views of the church:

Question 1. Is anything to be gained for your school by cooperation between it and the churches of your town?

All answered "Yes," mentioning the value to the school of boys and girls with Christian character, developed under church influence and the added support and loyalty of the community to the school where there is such cooperation.

Question 2. Do you owe it to your pupils to set them an example of regular church attendance, although the services are often disappointing to you?

All answered in the affirmative but one. He insists that he owes it to himself to attend and if his example influences young people he is glad. One says if a teacher sees a pupil in need of spiritual help, it is his place to serve that pupil, but his effort will be in vain, unless he himself is a follower and servant of Christ and can speak from personal experience (I do not know the denominational color of that teacher, but that is good Quaker doctrine, isn't it?) This same teacher and others deplore the fact that they are expected to set a better example in the matter of church attendance than many of the parents do and suggests that some things may be checked up against the teacher for which the parents are more responsible than they.

Question 3. Must a pastor have an education as broad as your own, for you to appreciate his sermons and recommend them to your pupils?

All answer "no." One suggests that education is not a matter of books alone but quite largely a matter of learning through experience. One says, "A broad education is an attitude of mind open to the truth whether old or new." Another says, "I expect him to be well read and know more about his work and that of the Church generally than I do." Surely that is fair to any minister.

Question 4. What element in a sermon appeals to you so much that you consider it essential?

Practically all mentioned sincerity and one mentioned timeliness. One says, "Contact with modern life. Youth is alive, alert to all about him. Enbalmed and dessicated theology hashed over by a preacher who knows his own particular brand, but doesn't know youth or life, disgusts and alienates youth from the church." Another mentions "reference to specific human experiences which grip the attention and force points home. There is too much speaking in abstract terms when concrete illustrations and experiences will appeal much more directly and forcibly to young people. A well planned short sermon is more effective than a rambling long one."

Question 5. Is there any one specific thing that you would suggest in which pastors are failing with young people, that makes your task harder?

"Since the majority of sermons do not appeal to youth, our high school boys and girls miss the spiritual energizing which the church should give. Without that guidance the school has an additional burden." "Failure to take youth seriously and entrust them with responsibilities which alone will develop more seriousness in them." "Leadership. Many pastors simply do not have a well planned program to interest and develop youth." "Leadership—the ability to look ahead of the young people of today and yet keep in touch with them. Many pastors are preaching sensational sermons which are demanded and failing to preach the living Christ that will satisfy not only the needs of today but of the future."

Question 6. Is it fair for the church to expect you to teach a Sunday School class or otherwise serve actively on the Sabbath? Why?

Several answer in the affirmative, mentioning the fact that teachers have qualifications for such work beyond many others, although they may not always be well prepared. One says, "No, five days per week a teacher must furnish inspiration to pupils, must draw on nerve energy to meet the demands of the classroom and extra curricular work. He should have a chance Sunday to sit in class to receive inspiration rather than to furnish it and to see the other side of the process. Teachers need the rest." Another, "I do not think a teacher should be asked to teach the same group she has five days a week." Another, "I believe it is just as fair for the church to expect this of a teacher as it is to expect it of a banker, farmer, merchant or other busy Christian." (A good argument in the eyes of a pastor, perhaps.)

Question 7. Can the church consistently ask that one night each week be honored by your school as church night? If not, why?

There is only one questioning voice. He says, "No, if it does not devote considerable time and thought to making a real program for the night. No, if it is simply a prayer meeting, always the same to which three or four persons go. Yes, if the church will develop a real program and spend as much time on it as a school man must spend to keep a literary society moving." We may not be able to agree with all of this teacher's conclusions on the matter, but there is food for thought here.

Question 8. Do you favor union revival meetings in your town? Why?

"No, if they are the sensational emotional revivals." "No, the time of the old-time revival is going. When pastors deliberately plan their work and contacts with young people for the sole purpose of getting them interested in church work and showing them the real character and manhood of Christ the young people will accept him all during the year. I consider revival meetings a cheap substitute for work which should have been accomplished otherwise. I have been in a church where thirty or forty per year came to Christ through the regular channels. This is the better way." "Yes, it does not break into the school program over so long a period as for each church to have its own revival, and it is a good lesson in community cooperation." "Yes, it brings excellent results and makes a great saving of time." "Yes, in this community it generates a united feeling and sense of unity in attempting to reach the same goal."

Question 9. By experience and observation what have you learned is the commonest mistake of teachers and pastors, that results in non-cooperation?

"Jealousy, suspicion, lack of acquaintance with each other's problems. Teachers wanting to be left out of active work. Pastors feeling that teachers must be proven." One says, "In one community the pastor placed a number of us on probation, then tried us out in different activities; the next year he welcomed us gladly into the church. It was hard to work enthusiastically for that pastor and his church. It has been my first experience of that kind and I hope it may be my last." One suggests that the pas-

tor should be as slow to criticize the school from his pulpit as he wants the teacher to be in criticizing the church before his school.

The reaction to this questionnaire is worthy of our careful consideration. Let us find some of our failures and deal kindly and charitably with the teachers' failures, remembering that the teacher as well as any one else chafes under criticism and responds readily to trust and appreciation. They have the same heart hunger as we and the same need of sympathy and prayer. Count the Christian teacher your right hand man in dealing with the children and young people. If you are disappointed in his religious life, love him, pray for him and let no bitterness creep into your heart. "Except a man have the spirit of Christ, he is none of his." Christ's spirit ever has been and ever will be the spirit that wins.

WILMINGTON ACTIVITIES

The Wilmington, Ohio, Friends have been unusually energetic in many activities, the church in general has been benefited, noted in an increasing attendance at the morning services, a larger number at each midweek meeting for some weeks, and a splendid peace conference in March.

Dr. Edward A. Steiner, professor of Christian Ethics in Grinnell College, Iowa, thrilled two audiences in the Friends Church one day. In the afternoon he addressed the Clinton County Ministerial Association on the subject, "Creative Personality." At an evening session he addressed a capacity congregation on "Straight Thinking in a Crooked World." Having held his audience spell-bound for an hour and a half, Dr. Steiner ended by asking his hearers "to sing in the key in which the world is crying," to help solve the great problems confronting us today.

The Easter season observance began on Good Friday in a union service of all Protestant churches of the city held in the Friends Church, in which ministers of the various churches spoke on assigned subjects concerning the days of Passion Week. The first half of the Easter morning service was the cantata, "Calvary," based upon the seven last words of Christ upon the cross, and beautifully rendered by the choir. The second part was a sermon by the pastor, O. Herschel Folger, on "Fading Crowns," in which he made impressive the threefold lesson of the Eastertide: First, appreciation of Christ's suffering upon the cross that mankind might be saved; second, duplication in man's willingness to sacrifice and suffer that the world be made better; and third, imitation of Christ's life of loving service to mankind. Ten new members, eight of them composing two complete families, were received into membership and given the right hand of fellowship at the close of the service.

One recent Sunday evening the Young Friends Group entertained similar groups of Young Friends from the neighboring meetings, Springfield, Chester, Sabina, and Grassy Run. Fully sixty attended, and an enjoyable evening was spent together. A pot-luck supper, games, and a discussion period contributed to the get-together. On the evening of April 7 the Wilmington Young Friends Group presented "The Rock," a religious drama by Mary P. Hamlin, depicting the character development of Simon Peter, and bearing a wonderful spiritual message.

The regular Monthly Meeting Suppers have been delightful occasions, affording fine meals, good fellowship, interesting entertainment, stimulating addresses, with the business affairs of the church. Outstanding among the entertainments was the one-act play, "King and Commoner," presented by the dramatics students of Wilmington College under the direction of their teacher, Miss Helen McCoy; and an Adventures in Good-Will Contest with six contestants, won by Edwin Sanders. Inspiring addresses have been given by Prof. Farr of the Biblical Department of Wilmington College on "The Courage of the Christian" by President B. O. Skinner of Wilmington College and by Khalil Totah.

Letters sent through the mail each Saturday by the pastor for some weeks past have had much to do with the steady growth of interest and enthusiasm in the congregation and the regularly increasing attendance. One is sent to the head of each family of the church membership. The letters consist of announcements of the following day's services, topics of sermons, special musical numbers; meetings for the following week, or anticipatory for the month. Personal notes from the pastor add much to make these letters individual, and to create a desire not only to be present, but to be a part of these helpful activities.

In the Sunday School, a noticeable improvement is shown. A new seating arrangement of classes for the devotional exercises which are, since the first of April, being given by the various classes in turn, is getting people to Sunday School on time at 9:15.

The Men's League is just finishing an attendance contest between the "Quakers" and the "Friends." The latter lost and are putting on the May program. At the two preceding meetings Judge S. C. Wright, of the Green County Probate Court at Xenia, and Rev. R. R. Phelps, of the Episcopal Church at Hillsboro, gave addresses.

Center Quarterly Meeting has just been held in Wilmington. At the Meeting on Ministry and Oversight, Lindley J. Cook, of Jamestown, led a discussion on "Feeding the Flock" and at the devotional hour of the Quarterly Meeting Russell Rees of Sabina gave the principal address.

MOTHER'S TREASURE CHEST

By ODESSA PAINTER RAYLE

My treasure chest does not contain
  Rare jewels as of old;
But the love of my dear children—
  More precious far than gold.

The whole inside lined all about,
  With pleasant memories
Of baby words, of baby acts,
  And dear old happy days.

Little hugs and precious kisses,
  And love pats every day,
Brightened our homes and chased dull care
  Along life's busy way.

Spirit of Babyhood, how sweet,
  How helpful, kind and true,
Calls down the hall of memory,
  "Here I am, I love you."

Spiceland, Ind.

TO UNVAIL STONE MARKER

Much interest is manifest in the approaching Ministerial Conference, announced to be held at Piney Woods Friends Church, near Belvidere, North Carolina, June 10 to 12, which will afford the local members the unusual opportunity of knowing and hearing many of the ministers of North Carolina Yearly Meeting.

It seems a very fitting time that during this occasion, on the afternoon of June 11, suitable exercises will be held at Hertford to commemorate the coming of William Edmundson and George Fox to this Albemarle section, in the year 1672.

The former, an Irish Friends minister, held the first religious service in North Carolina. The meeting was held at Phelps Point (now the town of Hertford) situated on the beautiful Perquimans River. George Fox followed six months later, holding several meetings in the northeastern section and establishing the first Friends Meetings in the state. These pioneer visits are to be appropriately commemorated by a stone marker, which will be unveiled at that time.

We all need the touch of the living Spirit to save us from the barren and dead letter; the arm of God to save is not enough, we must behold His Face and kindle into love. "An arm for safety, but a Face for joy."—W. ROBERT HALL.

Cuba Yearly Meeting of Friends

By Henry D. Cox

FRIENDS of Cuba met in their second annual meeting March 25 to 28 at Holguin, Cuba. No doubt if visiting Friends from some of our larger Yearly Meetings had chanced to witness this small gathering, busy at the transaction of important business, they would have decided offhand that some quarterly meeting was in session; for, after all, the Cuba Yearly Meeting is made up of a total of only five monthly meetings, none of them very large. There are many monthly meetings in other countries which are much larger than our complete Yearly Meeting if we take into consideration numbers. But with all the smallness of the gathering, it cannot be denied that for the work in Cuba our Yearly Meeting is of vital importance.

Every one feels that perhaps the greatest single thing which was accomplished this year was to establish the fact in our own minds that we have a Yearly Meeting which is going to succeed. There have been many doubts about the eventual success of a Yearly Meeting in Cuba. There is now, apparently, no doubt about this. The representatives went back to their homes with this fact firmly planted in their minds and are thoroughly committed to a definite program of church extension activities.

The Mission compound of Holguin offers commodious facilities for the care of the Yearly Meeting. The nearness of the church property to that of the school and boarding house makes it possible to provide room and board for all who cared to come and at the same time afforded a splendid opportunity to cultivate a genuine spirit of Christian brotherhood. We are not likely to forget soon the happy contacts and friendships formed as we met around those bountifully supplied tables of the boarding hall. And the Administrative Committee appointed by the Holguin Monthly Meeting, as a part of its efficient work, was happy in its arrangement with the local Ladies' Aid Society to take full charge of serving the tables. Without any monetary recompense whatever, the members of this Society faithfully served throughout the entire time of the Yearly Meeting.

As we met in the meeting house from time to time to worship and to transact business, we were even more conscious of the spiritual feast of which we were partaking. God's spirit of love and unity was felt from the very beginning. Dr. Cesar Ortiz gave the opening address, taking for his subject, "The Contribution of Christianity in the Cause of Social Betterment." In his usual forceful manner, Dr. Ortiz made us all feel the need of applying Christ's principles to our daily lives. The meetings for worship which were fittingly placed at the beginning of each day's period of business were times of spiritual awakening and spiritual growth. These in turn were conducted by Francisco Gonzalez, Alberta Lopez, and Jose Reyes Lopez.

The evening services were varied in content but truly evangelical and educational. One service was in charge of the Temperance Committee of the Yearly Meeting. In this service, seven contestants for the gold medal convincingly appealed to an overflowing house to abstain from the use of alcoholic drinks. This was followed by a strong address from our apostle on temperance reform, Luis Pina. At the close of this session, a number of prize winning temperance posters were exhibited to the public. The cartoon winning the gold medal was truly a piece of art and was especially strong in idea. The last two evenings were purely evangelistic. Arsenio Catala and Juan Guzman were the speakers.

The business sessions of the Yearly Meeting this year occupied more time than at any previous meetings; and although not so well attended as they should have been, they were interesting and well directed. The reports of the various meetings and departments were given the first day and after this the different committees gave their reports, findings, and recommendations. As we listened to these reports and recommendations, it was quite evident that our Yearly Meeting was made up of a number of active units. The findings and propositions of some of these committees show that a thorough study has been made of the field and an effort has been made to attain the goal of self-propagation and self-support. The Evangelistic and Church Extension Committee finds a number of towns and villages entirely untouched by the Gospel and proposes to open new fields just as fast as workers are available. The chairman of this Committee, Juan Guzman, whose evangelistic gift and untiring efforts have contributed greatly to the successful work of this committee the past year, feels that a great deal of the extension work around the centers will have to be opened and developed by lay members as our staff of ministers is entirely too reduced in numbers to expect soon to cover the entire field. At the present time a great many of the places are being touched now and then by groups of sincere young people who ofttimes go out on foot to the distance of several miles in order to conduct gospel services. Services are often held in homes or in public buildings and occasionally in the open air. These efforts have enabled the people of several places to hear the Gospel and have been the means of awakning an interest to the extent that a few places are now seeking to build small chapels.

A splendid spirit of self-sacrifice was manifest at the Yearly Meeting in connection with a proposition to help certain places to secure small buildings for meeting houses. One man made an urgent appeal for the support of another field when at the same time every one knew that the needs of his own field were far more urgent than those of any other field represented. All were touched by this splendid example of the true Christian spirit. It was made clear to all that the real problem was not so much the lack of consecration and the will to work, but rather the lack of funds with which to extend God's work in the Island of Cuba. Reports were given of those who were voluntarily depriving themselves of the necessities of life in order that the Gospel might be carried to outlying districts. And while our minds and hearts were taken up with these things, you readers can well imagine our joy and satisfaction to receive a cablegram of greetings which also said, "Am sending fifty dollars for evangelistic work." All of us felt that that was a very practical way of sending greetings.

A few lines concerning each will suffice to show that all the committees have likewise been busy at their several tasks. The reports of the Finance Committee show a more extended use of the budget system in the various monthly meetings and give hopes for the introduction of the plan of systematic giving in those places which as yet have not adopted it. Definite amounts, as a working basis were granted to the several committees of the Yearly Meeting. It was decided to publish a quarterly bulletin for free distribution among the members of all meetings of Friends in Oriente, the purpose being to keep the members informed of the general condition of Friends in the Island. The Literature Committee has this matter in charge. Likewise to this committee was given the responsibility to print the Discipline which has been drawn up and approved by the various monthly meetings. These will be sold at cost price. Steps were taken to form a more intimate relationship between the day schools now under the direction of the Mission and the Yearly Meeting. The Committee on Education has this matter under consideration.

A new committee, that of Religious Education, was appointed and it is expected that this committee will have in hand all such matters as the organization and development of the Daily Vaca-

tion Bible Schools, the organization of new Sunday Schools wherever the demand is sufficient and all other relative matters. An Evangelistic Superintendent was appointed to advise with and work in connection with the development of the meetings now organized and those not as yet organized.

Holguin, Cuba.

SAN DIEGO QUARTERLY MEETING

San Diego Quarterly Meeting was held at Ramona, California, April 12 and 13. The attendance was good but not quite equal to what it has been sometimes at this season. The reports were very encouraging and showed each one of the four Monthly Meetings doing good, aggressive work.

Representatives to the Yearly Meeting were appointed as follows: Ramona, Sarah A. Underwood; North Holtville, Albert E. Wright; Sunnyside, Della Laubmayer; San Diego, Frank T. Green; representative at large, Jessie N. Haworth.

There were no visiting ministers nor any special speakers for conferences but local talent brought inspiring messages at all the regular sessions. On Friday afternoon Richard Haworth read from the second chapter of Job and drew from Job's faithfulness to God, through all his losses and misfortunes, the comforting thought that each individual today may count on God's blessings and rewards, regardless of what the world calls prosperity.

John Howard, pastor at North Holtville, gave on Friday evening what he called a "Calamity Message," basing his thought on Jesus' statement "Behold a greater than Jonah is here," and Jonah's own confession that he was running away from God and paying his own fare. Today many, even some preachers, quit because of discouragements and go their own ways, and take chances on calamity overtaking them. And many go down, as Jonah did, to the bottom. "If all present will give *all* to God and do their best, success is sure. If not, it will be more tolerable for Sodom and Gomorrah than for us."

On Saturday morning Joseph S. Fox gave a message from Gen. 32:29, "And he blessed him there." God met Jacob and first of all changed him from supplanter to prince of God. After that he was able to meet his brother, Esau, in peace. But it cost *all* to obtain such a blessing. The price was high but the rewards higher. God never fails any who approach him in the right spirit.

The same clerks and most of the department heads were reappointed for the ensuing year.

NEW YEARLY MEETING IN HOLY LAND

Syria and Palestine Friends Are Joined By Visiting Friends In First Gathering

The Yearly Meeting of Syria and Palestine which was held in Ram Allah from March 29 to April 1, 1929, was a very interesting gathering. There were in attendance nine Friends from London and Dublin Yearly Meetings, eight Friends from Beirut, seventeen from Brummana Monthly Meeting, and three from Ras el Metn. Alice W. Jones was appointed by New England Yearly Meeting as their delegate, Baltimore Yearly Meeting appointed Merrill L. Hiatt, and Don C. and Frances Barrett of Haverford and Philadelphia Yearly Meeting were present at two sessions. Greetings were received from the Yearly Meetings of London, Dublin, Germany, Philadelphia, New York, New England, Baltimore, and Japan, and from the General Conference of Friends, the American Friends Service Committee, and the American Friends Board of Missions. The reading of these greetings gave us a deep sense of the great international spirit of Friends.

The first meeting, an evening of welcoming the delegates, and of getting acquainted, was held at the Mission House. This time of social fellowship was an aid in establishing a spirit of unity in the business sessions which followed. The outstanding pieces of business which concerned the meeting were the additional work done on the Book of Discipline for this Yearly Meeting and the plans for establishing a Friends Service Center and Hostel in connection with the American University, Beirut. The Book of Discipline is to be printed in Arabic, but there were translations of the proposed sections so that the discussions were carried out in English and Arabic. The question of birthright membership was one which held our attention for some time. Much interest was shown but the matter was not finally decided. In the discussion of the Hostel at Beirut, we were fortunate to have with us Carl Heath who could give us valuable counsel gained from his experience with the Centers in Paris, Berlin, and Vienna. Carl Heath and Charles Jacob had interviewed the President of the American University, Beirut, and found that the University was in entire sympathy with the plan.

Great interest was shown in the discussion of the aims of Friends in Syria and Palestine. This subject was ably introduced by Carl Heath, Najib Shamun of Brummana, and Alice W. Jones. It was valuable for all of us who are so apt to become engrossed in our daily tasks to stop a while and to think more deeply of the truths of love, freedom, and internationalism—the heart of our message.

The place of education and medicine in our service was introduced by Dr. Fortescue Fox, Dr. A. J. Manasseh, and A. Willard Jones. These speakers gave us a refreshing review of the ideals of their professions and of the great opportunities of carrying out the aims of Friends in these branches of our work.

It is splendid to think that the Yearly Meeting is so well organized and that year after year there shall be a repetition of this wonderful time of fellowship between Friends of Syria and Palestine. The hope was frequently expressed in the meetings that Friends from other meetings throughout the world would be able to join in the fellowship of the Yearly Meeting which comes at the Easter time, when a visit to the lands of the Bible is especially interesting.

JAMES E. SUTTON.

Ram Allah, Palestine.

"BETH SHEMESH"
(I Samuel VI)
—*Just Out*
DR. GRANT'S own story of his excavations at this old Canaanite town:
Sixty-eight pages of illustrations.
Send $3.00 for a copy.
Haverford Expedition
Haverford, Pennsylvania
Box 223

If an electric car stands motionless on the tracks, it is nothing against the power of electricity. If an invalid has no appetite, and cannot go out of doors at night, it is no argument against things to eat and the joy of starlight air. If a man does not know a flower by name, or a poem by heart, it is no indictment of the beauty of a rose, or the charm of poetry. If we bear the name of Christ but give no other sign of him, if we go through the forms of godliness, but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not self-incriminating.—MALTBIE D. BABCOCK.

New England All-Friends Conference

BY MARY A. GOVE

CONFERENCE of all Friends! The New England Yearly Meetings, one of which is the oldest in America, looking steadily to the future! Unity and the forward look—these are inspiring thoughts.

We met in Boston, April 20 and 21, under the auspices of the New England branch of the Service Committee. In the opening meeting for worship we were called to realize how oft God comes in the little things, in the ordinary, every-day happenings, and were reminded of our high privilege of knowing and sharing with one another a deep spiritual joy.

Met as we were with no business to transact, our purpose as outlined by our New England chairman, Stephen Rushmore, was to think on subjects of interest to us all, to study whether our outward concerns were giving true expression to a normal and healthy inner life, to seek group solutions of some of our problems, to realize more fully the unity which is ours and which in our minds we connect somewhat with the Service Committee and its work.

Wilbur K. Thomas gave a sympathetic interpretation of the pastoral meeting, showing how it has developed in places where Friends met new conditions—frontier conditions in the West, and the changes wrought by emigration and immigration in New England. He urged that we think first what we wish to accomplish, then whether the machinery we are using in a given place does accomplish that. Most of all let us cherish freedom for the Society of Friends to develop, and let us dare to experiment with spiritual things.

Alexander C. Purdy, speaking of some advantages and some disadvantages of the non-pastoral meeting, deplored its essential formalism at times, but told us that it offers an ideal opportunity for worship in its best sense and affords the best medium for a prophetic ministry.

James A. Coney presented very accurate and illuminating facts regarding the forty-four meetings which make up New England Yearly Meeting and similar facts regarding the Westerly Yearly Meeting were given by others in the group.

Having thought during the morning session of actual present conditions, we considered in the afternoon a program for the Religious Society of Friends. Seal Thompson spoke with great beauty of thought and word on the subject of worship, its enemies—self-consciousness, tradition, lack of preparation; its aids—prayer, poetry, a mood of expectancy, service.

Moses Bailey, speaking of Religious Education, suggested that it might best be given, somewhat as musical education is, by exposure to the good, by shielding from the bad and by practice.

C. Hale Sutherland's subject was "Principles of Friends in the Life of Today." He spoke of our belief that man is a spiritual being in a spiritual universe and the implications of that belief.

Two concrete efforts to work out our thinking into doing were presented by Henry J. Cadbury. These are the proposed new school of social and religious studies and the American Friends Service Committee.

Rufus M. Jones told of the seeking attitude of people everywhere. Our only hope of helping to meet their needs is through having ourselves "interior plenitude," "infused severity," and "spiritual fecundity." There is nothing we have that they want except a deeper spirit.

At the evening session Agnes L. Tierney traced for us the mystical background of Quakerism, giving us the fruit of much study and research. She then plead that we in our time open our hearts more fully to the light and have in our meetings the great experiences which might be ours would we face courageously the burning questions of our times.

On First day afternoon Elizabeth Furnas presented some of the concerns of Young Friends, their need for work to do, their wish to be of real service as a responsible part of their meeting group, their thought that some place might be found for music to make its contribution to our spiritual life, above all their wish for the reuniting of all Friends. This brought out what was perhaps the freest discussion period of the conference.

The meeting for worship on First Day morning, the large Bible Class led by Henry Cadbury, the mingling in the homes of Boston Friends, the supper and social hour on First Day evening all increased our sense of unity and brought us to the last session a fused group. At that time Rufus M. Jones pictured us as on the scant isthmus between the long past and the mysterious future. Realizing how our age is one of great adventure, how insistent the call upon us for help and even for leadership, our overwhelming desire should be to transmit the spiritual flame. Rufus Jones' closing words were a prayer which all our hearts echoed—God, say to thy people once again, "Go forward."

The following nuggets from the conference are given:

What Friends have believed they have believed mighty hard.—Stephen Rushmore.

"My brethren by the bowels of Christ I beseech you, bethink you that you may be mistaken."—Stephen Rushmore quoting from Oliver Cromwell.

We should not think of our meeting (either kind) as a be-all and end-all. It should rather be conceived of as a power house.—Alexander Purdy.

A meeting is satisfactorily active when it is producing from its fellowship and work people who practice Christ's way of life in shop and home and who as a group have a divine discontent and try to make a better world.—James A. Coney.

A live meeting opens doors of service to its young people.—Alvano Goddard.

We should win our battle in private and bring to meeting the fruits of victory.—Seal Thompson.

I should come to worship having recently been about my Father's business. —Seal Thompson.

If the Society of Friends is to contribute something to the world's need, we've got to see to it that there is a Society of Friends.—Henry J. Cadbury.

Many folks think George Fox invented the Inner Light. It goes back as far as man.—Agnes Tierney.

Isn't one hundred and one years enough to find out how big a mistake was made when our Society divided?—Elizabeth Furnas.

On a Maine farm if you stop cutting alder bushes for five years and lie down on your job you have lost your farm.—Rufus M. Jones.

EIGHT-WEEKS-EUROPEAN TOUR

A select party with competent guide will sail from New York via S. S. "Statendam" on June 29, 1929. A few vacancies left. Price, $670.00. Early application to Eleanor Newland, 20 North Rigby Avenue, Lansdowne, Penna.

INTERNATIONAL RELATIONS CONFERENCE

Speaking on the spiritual and moral objections to war, at the Friends church, Portland, Indiana, April 27, Murray S. Kenworthy, Field Secretary for the American Friends Service Committee, opened the Conference on International Relations. He reviewed the historical attitudes of society and the church on duelling, slavery, and alcohol. The reasons for the changing attitude toward war, he said, were these: (1) Our conception of the unity of God—not tribal. (2) The character of God as revealed by Jesus; as his followers we must love as he does, that is, appreciate the potential worth of each individual. (3) The brotherhood of man as Paul explained it. The sad spectacle of the World War was not so much that Jew was fighting Jew; Catholic, fighting Catholic; and Protestant, Protestant, but that Christians called in Mohammedans, Buddhists, and Confu-

cianists to help them kill one another. (4) The sacredness of human life. In shooting or bayoneting a man we are striking at the image of God and the temple of the Holy Spirit. (5) Truth and other noble virtues are the first casualties of war as shown by the fact that it is now proved that the atrocity stories were fiction, that Russia mobilized first, that France intended to invade Belgium, and that the man who killed the arch-duke of Austria was trained for it by a member of the Serbian cabinet.

If another war comes, he said that these three methods will be used: (1) disease germs and crop blights (2) more deadly poisonous gases (3) invisible, inaudible, pilotless air planes guided by radio.

Professor Thomas R. Kelly, of Earlham College, prefaced his talk Sunday morning on The Way of Love by pointing out that the pacifist since the signing of the Peace Pact is the patriot.

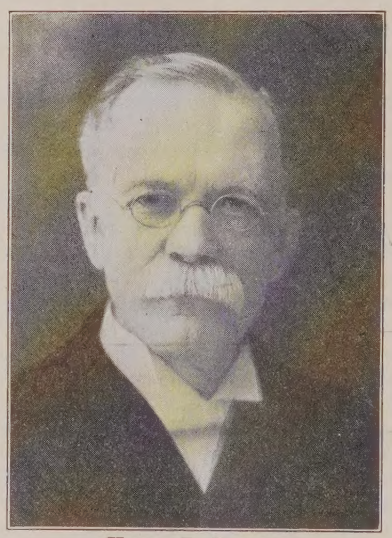
He briefly told the story of Wagner's opera, Parsifal, an allegory on the theme: Only a blameless fool can save the world. Two illustrations that the way of love is powerful and sensible are found, he said, in the method used by the early Quakers in Pennsylvania and in the feeding of German children since the war. For thirteen months after the armistice the allies kept a food blockade around Germany refusing to believe that thousands were starving and dying. Four English Friends upon investigation found that reports were true and together with American Friends began their relief. Later Herbert Hoover obtained funds and used the organization the Friends had built up. Their appreciation for what has been so disinterestedly done for them is overwhelming.

Sunday afternoon Murray S. Kenworthy named five friction points left unsettled in Europe by the World War: The Balkan situation; The freedom of the seas; The Austro-Italian question; The Polish Corridor. He challenged this generation to find methods of avoiding the wars that might arise out of these storm centers.

In reviewing the developments growing out of the late war, Clarence E. Pickett, newly elected Executive Secretary of the American Friends Service Committee, discussed the following: gas; weeping, sneezing, eating, paralyzing kinds; insidious propaganda in lies; increasing deception, cheating, and lying; increasing militarism; diseases; taxes and debt.

There are three ways of promoting peace, said John R. Webb of Richmond, Indiana, Sunday night,—by force, a remedy which is often worse than the disease because it promotes a wrong mindset, intolerance, and hate; by law; but, better still, by goodwill. Do unto others what we would have done to us and do it first. He paid high tribute to the work done for peace by women, labor organizations, the church, Immanuel Kant, William Penn, the Hague Conference, the League of Nations, the World Court, and the Kellogg Peace Pact.

BROADCASTS ESSENTIALS



HARRY R. KEATES

Harry R. Keates, who is acting as pastor of the First Friends church in Los Angeles, California, gave a fifteen-minute sermon over the *Evening Express*' great radio broadcasting station KNX, at 8:15 on the morning of April 22, speaking on the topic, "Some Essentials of Christianity." As the sermon had been advertised it was no doubt listened to by many thousands of persons.

Harry Keates was born at Wolverton, England, September 13, 1846. His parents early united with the Wesleyan Methodist church, and he grew up under the influence of a home characterized by simplicity and devoutness. At an early age he entered the railroad service where his father was employed and continued therein for several years, but feeling called to give himself to Christian work he resigned his position and later entered the ministry.

For the last forty years he has labored in Friends churches in Canada and the United States, at different points as pastor or evangelist. Later he was appointed superintendent of these departments in Iowa, serving in that capacity for five years. Afterwards he was called to be the General Superintendent of the work in California Yearly Meeting from which he withdrew in 1927, after eight years of service. He also served two terms on the Executive Committee of the Five Years Meeting of Friends in America.

He will be with the First Friends church in Los Angeles until next September, when the permanent minister takes up his duties.

DOVER QUARTERLY MEETING

Quarterly Meeting was held in the ancient meetinghouse in the city of Dover, New Hampshire, April 25, with a good attendance. The preaching was principally by James Coney who comes by authority of the Yearly Meeting to cheer and invigorate. A pleasant feature was a program of Scripture recitation by a group from the Gonic Bible School. Very large portions of the Bible have been committed to memory. Those who speak in our meetings might well take lessons from these children in clearness and correctness of speech. The meeting partook of the spirit of the visiting friend in cheerfulness. It was resolved to make a picnic excursion on May 11 to Parsonsfield with well filled baskets to visit the people in that vicinity who are to be joined to this Quarterly Meeting. April 27, Samuel Buffum attended a large convention of young Christians of all denominations at North Berwick, Maine, which was very enthusiastic. The addresses were excellent and the essays by the young people of a high order. The leadership and the progressive spirit are most admirable. Anyone attending these annual conventions can notice a closer fellowship with Friends and a growing respect for their spiritual interpretations of Scripture and the high ideals aimed at.

CITRUS HEIGHTS REVIVAL

Citrus Heights Meeting, located in the country near Roseville, California, has recently closed a series of meetings which were held by Frank W. Dell, General Superintendent of California Yearly Meeting. The services opened with a church night supper, following which a challenging message was given to the church, and the officers for the new church year were installed. The services each evening were well attended and brought blessing to all. Two conferences were held with the young people, which were very helpful. However, the afternoon meetings with the children, held in cooperation with the nearby Grammar School, were the outstanding feature in connection with the meetings. The class, which began with 33 and ended with 80, met after school in the basement of the church. Frank Dell's films, "What It Means to Be a Christian," were used and are unsurpassed for this kind of teaching. Fifty-nine signed decision cards and the Church and Bible School have been materially aided as the majority of these had no connection with the church before this time. The pastor, Blaine G. Bronner, is carrying on a class in weekday religious education, which meets once a week with much interest shown. Forty-nine were present at the last class. The meeting will not soon forget the services rendered by their efficient Yearly Meeting Superintendent.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

NATIONAL NEGRO MUSICAL FESTIVAL

All looks auspicious for the National Negro Music Festival to be held in the Philadelphia Academy of Music, at 2:30 and 8:30, Saturday, May 25th, under the auspices of the American Interracial Peace Committee. The details of arrangements are now practically completed; requests for tickets have already greatly increased the quantity of mail and the number of visitors at the Service Committee office. Tickets may be obtained at the office, from Alice Dunbar-Nelson, until May 13th; after that date, at Heppe's, 1117 Chestnut St. Philadelphia. The prices range from fifty cents to $3.00 for the afternoon; from seventy-five cents to $3.50 for evening.

The preliminary leaflet gives the following list of performers: Lincoln University Glee Club, under James Dorsey; Howard University Glee Club under Roy Tibbs; The World-famous Fisk Jubilee Singers; Rosamond Johnson and Taylor Gordon; Florence Cole-Talbert; Carl Diton; Franklin Hoxter's Chorus; R. C. O. Band; Clarence Cameron White; and Nathaniel Dett, with the magnificent Hampton Chorus.

Not all of these musicians will appear at both performances; and the two programs will be entirely different, that of the afternoon being intended to appeal more to children. Those who want to miss nothing, therefore, will have to attend both performances.

QUAKER ENTHUSIASM

The Vienna Center recently arranged for a couple of Polish ladies to visit the new apartment houses built by the municipal government, and, as usual, a young Friend who works in the building department acted as guide. The two ladies, delegates to the Women's International League Study Conference, which has just been held in Vienna, returned full of enthusiasm, and one of them said: "If our guide's enthusiasm is a part of his Quakerism, then I should like to be a Quaker."

MAKE PARIS CENTER HOMELIKE

The Paris Budget from July to December, 1929, totals about 70,000 francs, or 276 pounds for the Council for International Service, and $1,430.64 for the American Friends' Service Committee to pay. This includes the living expenses of three workers; the upkeep of the Center, with salaries of caretaker and stenographer; the expenses of the Center services—the Student Club, the necessary travel, the printing of pamphlets, the prison work; a small sum for special relief cases, and a still smaller amount for a reserve fund.

The Center workers write that they have budgeted very carefully, and have not gone beyond the strict requirements of the work. "There are, however, two or three things which we desire to mention, in the hope that individual Friends might feel an interest in contributing to our needs. (1) It seems to us extravagant to continue indefinitely paying out 70 francs a month ($2.80) for the rent of a very inferior piano, but we cannot afford to buy one. (And the piano, of course, is a necessity for the student gatherings and other social occasions which the Center must hold.) (2) The large room would serve its purpose much better if it could be made a little more homelike. For this we should require (a) a large rug, or two or three smaller ones, durable, but not in any way luxurious; (b) some comfortable chairs to supplement the very severe "kitchen" variety used for meetings and lectures, and which were about the cheapest procurable; (c) a few dignified and suitable pictures." Are there any Friends who may be able to make the Paris Center more homelike?

PUBLISHING TRUTH

Lootfy Levonian, a much interested Greek, is building up a library of Quakerism in Athens. He is anxious to get out Quaker literature in Turkish, Modern Greek, Bulgarian, etc.

This is one item, out of many. "Christian Life, Faith, and Thought" in Russian is having a wide circulation in several European countries. Friends in Madagascar have been provided with specimens of French Quaker literature, which they think will be useful. A request has been received by English Friends for permission to translate the Advices and Queries into Esperanto, to appear in the leading place in an Esperanto magazine.

And besides these, the polyglot English Council for International Service, whose world sweep is even greater than that of the Service Committee, is responsible for publications in Chinese, Hindu, Arabic, Madagasy, Dutch, Danish, Norwegian, Swedish, Green, Hungarian, Italian, and German.

WORKING FOR OUR COUNTRY

The Service Committee needs Home Service workers,—young people who would like to do constructive work of national importance. Through work in Indian schools, reformatories, and the like, our young people are gaining concrete knowledge of some of our most perplexing problems.

Just at present settlement houses and other institutions are looking for recreation directors and camp counsellors for the summer. For instance, the Indian schools in Pipestone, Minn.; Flanders, S. D.; and Truchas, N. Mex.; want young women recreation directors for the summer; and the Christian Institute, of Kansas City, which deals largely with Mexican children, is looking for two young men for the same work and time.

The Goodrich Social Settlement and the Hiram House, both of Cleveland, Ohio, want summer Counsellors in Camp, both men and women, while the New York City Mission is looking for assistants in its recreation and visiting program for the summer. The New Jersey State Home for Boys wants men to supervise outdoor work, and Sleighton Farms, Pa., wants young women for the same purpose.

These are just samples of the summer jobs offered. The permanent positions are in much the same line. The Mississippi Industrial Training School wants a Southern Man or Woman for recreational work. A Negro school asks for a House Mother, and a Southern Mountain school for young women to teach home economics and coach basketball.

For all these positions, the salaries are only nominal, or no more than the bare expenses. The work is the thing, and the joy of service. For those who would like to serve directly under the government, civil service examinations will soon be given for would-be teachers of secondary English, and for Normal School Demonstration teachers in schools in the Philippine Islands.

1929
ALL AMERICAN FRIENDS CONFERENCE
OSKALOOSA, IOWA

September 3rd to 9th, 1929

Make reservations now at the American Friends Service Committee.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

TAKING A CLOSE-UP VIEW OF THE YEAR'S FIGURES

Editor THE AMERICAN FRIEND:

Figures may not lie, but if we take a close-up view of them, we sometimes find that things are not always as they appear to be, and this is somewhat true with reference to the consolidated report of the United Benevolences for the year 1928-1929 appearing in a recent issue of THE AMERICAN FRIEND.

When viewed from the standpoint of the American Friends Board of Foreign Missions, the situation is tragic and makes an SOS call to every Yearly Meeting and its constituency imperative. While the total shrinkage in receipts for the United Benevolences as compared with last year is $10,162.49, the individual loss to the Foreign Mission Board is $12,325.88, or $2,163.39 greater than all benevolence shortages put together. The difference is shown in the fact that five of the Boards have a total increase of $4,584.04, which things ye ought to have done, but not have left the other undone. The Foreign Mission Board and the Aged Ministers and Missionaries Fund suffered a total shrinkage of $14,-711.64, when in fact these two objects should have an increase in receipts.

Attention is called to the fact that since the high peak of the Forward Movement year, the Foreign Board, has, for the most part, had a diminishing income, but never in its history has it been faced with a sudden shrinkage of $12,000 plus in one year. Is this a sudden revolt on the part of Friends against the work of the church abroad? Can any one individual, or local meeting, or yearly meeting give an explanation of the shrinkage in benevolent giving, and particularly as it applies to foreign missions?

Someone has evidently failed to appreciate the fact that there were approximately fifty missionaries on the pay roll of the Foreign Board last year; if we were to divide that shrinkage among them, it would mean a cut of $246.50 in each one's salary, with an average of $600 to $700 a year—almost fifty per cent. This of course would never do, so according to the Minutes of the Foreign Board Executive Committee Meeting of April 2, the treasurer was authorized to pay all mission treasurers in full to March 30, and this could be done only by arranging another loan at the bank of $7,300, making the total borrowing of the Foreign Board for the year, $14,800. Borrowing from an uncertain future is neither businesslike nor practical, but the Board had put faith in the various yearly meetings that they would certainly do as well in 1928-29 as they did in 1927-28, and formed their budget accordingly. On the other hand, it is not morally sound to promise support to our missionaries for a year, and then ask them to live on half salary because Friends at home have failed to make good their promise.

Before Friends begin to cut down on the support of their foreign mission work, would it not be well to do a little calculating to determine in which column on the balance sheet we are going to find ourselves as individuals and as a religious body—in the "gain" or "loss" column? While making profits along some lines, are we certain that our final gains are going to be in proportion to, or in excess of, our losses? To quote from one of our missionary writers, "We have no apology for being in earnest about foreign missions and we should make none until Jesus Christ tells us he made a mistake in coming to the world as a missionary."

CHAS. N. FRANKLIN.

Greenfield, Ind.

INVITATION TO GO FISHING

Editor THE AMERICAN FRIEND:

One Nebraska pastor said to his family, I go a fishing. They say unto him, we also go with thee. They went forth and entered into an Overland, and immediately they came to the Walgren Lake "located a few miles east and north of New Hope Friends Church in northwest Nebraska," and immediately they caught many fish; none very large, but oh, how the fish did bite! So anxious were they to get the bait they failed to see any danger, so the container was soon full of fish, the average length being about five inches.

The pastor said, I am baiting for a big fish, and casting his line again he soon felt the pull of a fish on the line, and giving the pull he brought forth two fish on one hook. This proved to be quite interesting, so the wife of the pastor was not to be outdone and she, too, cast for a big fish and instead of getting a big fellow she caught two of average size.

This same pastor finds a number of small communities surrounding his church very hungry for the blessed old gospel story of Jesus and his love to save. Men of maturity sit in silence and drink in every word spoken by the one telling of the way of life, and often the writer has seen tears unmolested trickle down the stern faces of these men who have never known anything but the pioneer life from boyhood to the present time. It is indeed gratifying to see the longing of the human heart for God as expressed by these men, and the pastor is made to wonder just why so many pastors are wearing their lives out trying to lead a group of people who at times seem to be so gospel hardened that after he has done his very best he is made to wonder if anyone present really appreciated the message he tried hard to give.

Western Nebraska is in the making in many ways. Just at the present time it is making great gains in almost every way except the word of true Christianity. There is a wonderful opportunity for a constructive program if some denomination will dare accept the challenge to go into the open doors with the message of the Cross that actually transforms the lives of those who will dare accept Christ and follow him.

We extend an invitation to those of THE AMERICAN FRIEND family who enjoy fishing to come over and visit the notorious lake, where the great prehistoric sea monster is supposed to live and where the fish actually will keep one busy taking them off the hook; and, best of all, where at least some small communities will listen intently to the message of Jesus and his love for them. We would with the man of Macedonia say to some good pastor (who can stand a lot of hardships) come over and help us, for surely the fields are white unto harvest, and the laborers are few.

A NEBRASKA PASTOR.

BELIEVES LAW CAN BE AND WILL BE ENFORCED

Editor THE AMERICAN FRIEND:

I never take time to disagree with my friends in the press and I very seldom take time to agree with them, but I do feel moved to write you to say that I am most cordially "in unity" with your editorial in THE AMERICAN FRIEND of April 18th entitled, "We Speak With Restraint."

Like you, I have all due respect for those who honestly disbelieve in prohibition as a national policy whether on philosophical grounds, conscientious grounds, or grounds of expediency. All these men have an unquestioned right to attempt to change the law. They also have a plain duty to obey it and to lend no direct or indirect aid and comfort to those who disobey it. I for one cannot be convinced that the law cannot be enforced until an honest, intelligent and persistent effort extending over a term of years has been made to enforce it. I hope and believe that we are about to see such an effort made.

WILLIAM C. DENNIS.

Washington, D. C.

QUAKERDOM · AT · LARGE

Charles A. McGonagle, member of Friends Meeting at Muncie, Indiana, a former prominent Muncie resident who has been superintendent of the Indiana Boys' School at Plainfield, since August, 1918, has been appointed by Governor Leslie to succeed James G. Jackson as superintendent of the Indiana School for Feeble Minded Youth at Fort Wayne and the farm colony at Butlerville.

* * * *

Senator James Douglas, vice chairman of the Irish Free State Senate, and a Friend prominent in the activities of Dublin Yearly Meeting, whom many Friends here will remember, has suffered the loss by fire of his house at Cabinteely, despite the earnest efforts of the fire brigade which came promptly from Dublin, five miles away. He was in his library when the alarm was given and some furniture, books and papers were saved.

* * * *

Ermin C. Perisho, a graduate of Nebraska Central and of Penn College, has carried his education a step further by his graduation, on the evening of April 25, from Presbyterian Theological Seminary (formerly McCormick), Chicago, Ill. During the graduation exercises he was signally honored by being presented with a prize of $50 in gold for having presented the best essay in a contest in Systematic Theology. The subject of the essay is "Doctrinal Hindrances in Church Unity."

* * * *

William J. Sayers, pastor of Friends Memorial Church at Muncie, Indiana, has been reappointed by Governor Leslie as a member of the state board of charities for a three-year term dating from March 1. He has served in this capacity under five Governors. He is also in demand for Commencement addresses in neighboring high schools, having spoken at six on successive evenings, April 19-25, with more to follow. On the 23rd he was at Mooreland high school and the following evening at Oaklandon.

* * * *

Charles E. Jacob, an Irish Friend who attended the Syria and Palestine Yearly Meeting of Friends at Ram Allah, describes a visit to the Garden of Gethsemane on the evening preceding Good Friday with other fellow Christians on the slopes of Olivet where services were held in English, German and Arabic. Friends gathered in silence a little apart under the olive trees and meditated upon the scene over 1900 years ago when our Lord poured out his soul in supplication and agony. Easter morning a considerable number of Friends, American, Syrian, Palestinian, English and Irish, attended a special service arranged for them at 6 a. m. at the "Garden Tomb" outside the city walls near the Damascus Gate. It was a still morning with beautiful sunshine, everything breathing the spirit of peace, as they held a simple service in an open space outside the entrance to the tomb. They drove back in time for breakfast with their hospitable hosts at the Boys' and Girls' schools at Ram Allah, happy and thankful to be thus privileged in sharing the joys of Easter dawn on this historic spot.

* * * *

The London *Daily News* arranged for a great meeting in Albert Hall, the largest in London, for Mr. Lloyd George, the speech being relayed to halls in twenty-six towns. This has been a great labor of love for these interested Friends and formed an outstanding event in the rising tide of preparation for the General Election, fixed for May 30, the day immediately following London Yearly Meeting. Friends, divided not unequally between Liberal and Labor, generally fear that a Conservative regime would be bad for the future peace of the world, for disarmament, and most of the causes for which they care, and find the week before a General Election taking its color from national affairs.

* * * *

At Southern Pines, North Carolina, where there is a Congregational church of exceptional character, architecturally beautiful and alive with community activities, writes a contemporary journal, there met early in April the conference of Congregational churches of the Carolinas in fraternal session with members of the North Carolina Christian Church and of the Society of Friends. One of the engaging features of the program was an hour given to mutual "appreciation." A Quaker told of the good points of the Congregationalists, a representative of the Christian Church did likewise for the Friends, and a Congregationalist praised the Christians. The courtship between these two latter groups became serious. Formal steps toward union were begun and the prospect is that the two will merge. The Friends were, as usual, cordial toward unity, but those present did not consider themselves official representatives and so entered upon no formal commitments.

* * * *

Hardly was last week's issue off the press announcing the appointment of Chas. J. Rhoads as Commissioner of Indian Affairs, before announcement was made of the appointment of another widely known Philadelphia Friend, J. Henry Scattergood, as Assistant Indian Commissioner. Our enthusiasm thus rises still higher. (For poignant personal comment see our "Read It or Leave It" columns!)

* * * *

"Until the Senate confirmed him, we would not believe that so good a thing could possibly happen as Charles J. Rhoads of Philadelphia becoming Commissioner of Indian Affairs. But it has happened and there is great rejoicing among the friends of the Indians." So says *The Christian Leader* in a leading editorial. "We have seldom known a man," it continues, "who combined so admirably the cool, calm judgment of the business man and the zeal of the reformer. The Indian problem has many sides to it, and we must not expect the impossible, but we can affirm confidently that we shall have a new spirit in the Indian Bureau and that we shall have a commissioner who will not distrust instinctively everything new. Mr. Hoover will be fooled in some of his appointments, because it is humanly impossible for a President to know everybody whom he appoints to important office, but in the case of Mr. Rhoads, the President knows, and he knows that he knows, and we know that he knows, and we rejoice exceedingly." This is typical of the enthusiastic expression which this appointment has evoked generally.

NEWS OF OUR MEETINGS

Lindley J. Cook, who for some time has served the Friends Meeting at Jamestown, Ohio, acceptably as pastor, has responded to a call from Friends at Portland, Maine, and with his wife, Corona Rayle Cook, will begin work there about September 1. Friends at Jamestown are desirous of communicating with persons available to fill the vacancy at that time. Interested Friends are hereby invited to correspond with Stella H. Barnett, Jamestown, Ohio, for further information.

* * * *

E. Howard and Ruth P. Brown, pastors at Union Street Friends Church, Kokomo, Indiana, have anounced to their congregation that their work with them will cease, September 1, at the close of the pastoral year. After that date they will be available for work in some needy field and are open to correspondence at 906 E. Walnut St., Kokomo, Ind.

* * * *

Isaac N. Stanley for the past three years has been pastor of Friends Me-

morial Church at Seattle, Washington, and has made a real contribution to the life of the meeting. Attendance and interest have increased in the Bible school and meetings for worship. A conscientious worker, enthusiastic and optimistic, he tackles difficult situations prayerfully and wholeheartedly. But he desires to be near one of the greater universities, and would consider a change this fall. He would like to get in touch with possible vacancies as to pastors of Friends meetings, and may be addressed at 2315 East Spruce Street, Seattle, Washington.

* * * *

At the invitation of the Committee on Prohibition and Social Purity, Judge William T. Henderson of Danville, Ill., addressed the evening service Sunday, April 21, at Vermilion Grove, Ill. He spoke forcefully and convincingly on the question of law enforcement to a large audience. On Sunday, April 28, a mass meeting of young parents of the community was called by the Monthly Meeting Religious Education Committee. A special sub-committee on arrangements for the meeting had provided an interesting program and a presentation of some sketchy plans for a parents' discussion group to meet on Sunday afternoons once a month. After the basket dinner, accordingly, the group of more than thirty persons assembled to enjoy community singing, several special musical numbers, and to listen to a splendid address by Mrs. D. C. Morgan of Danville. Presentation was made of some of the available sources of material, and out of the discussion following, came the appointment of a temporary program committee and of a nominating committee to bring forward names for a permanent program committee and entertainment committee. The group expressed itself as pleased with the prospect of meeting once a month to consider somewhat informally their common problems and privileges as parents.

* * * *

West Glendale Monthly Meeting, ten miles south of Plains, Kansas, in Fowler Quarterly Meeting, was given an oldtime temperance program on Sunday evening, April 21, when Elma Albertson of Liberal, Kansas, gave a message to the young people on the present need for temperance, which was very timely and was much appreciated.

* * * *

Friends at Fresno, California, report their Sunday school still growing with an attendance of fifty-five on April 31, while a year ago it was thirteen. The superintendent, Jasper J. Gordon, had been absent through illness for three weeks, and his presence again was a source of help and blessing. The service was given over the radio on April 12. The revival at Easter time was a real blessing to the church and community under the leadership of Evangelist Edwin Cox. The Christian Endeavor, recently started by Ethel G. Gordon is progressing. The Intermediates hold regular Wednesday evening cottage meetings in the different homes with growing interest. The missionary society of women are zealously promoting their department of work and they hope by another year to double their membership.

* * * *

Through a mistake of the correspondent, THE AMERICAN FRIEND of April 25 stated that Ellison R. Purdy had been elected President of the Minneapolis Federation of Churches for the current year. It was the Minneapolis Federation of Ministers. Minneapolis Sunday School has just completed a contest on the order of a track meet of the Big Ten. Each class represented one of the Universities. The prize went to Mrs. Purdy's class, and on Friday evening, April 26, a social was held in celebration. On this occasion the participants were supplied with the colors of Earlham and Penn, and a series of events were run off between the two. These included a hammer throw, a shot put, a "running broad grin," sharp shooting, basket throwing, and so forth. The winning team, Penn, was presented with a "silver loving cup," purchased for the occasion at Woolworth's exclusive store.

* * * *

The Ministers and Workers Conference of Western Yearly Meeting was held, May 7-9, at Union Street Friends Church, Kokomo, Indiana. The Bible Hour messages were given by Dr. J. A. Huffman, Dean of Winona School of Theology. Others who gave addresses were William S. Kitch, Homer G. Biddlecum, Bertha E. Day, E. Howard Brown, Dr. L. C. Bently, Gertrude Reinier, John Compton and Richard R. Newby.

* * * *

The four divisions of the Missionary Society at Lynnville, Iowa, had charge of the church service, Sunday evening, April 28. The service tended to enlighten the congregation to the ideals of Missionary work and its importance. The Conover circle contributed special music; a mite box playlet was presented by the Mary White society; the Whitely division gave the Missionary News and the Rhodema circle gave a demonstration of the Missionary Dollar.

* * * *

A double silver medal Peace contest was held at the Lynnville, Iowa, Friends church April 19. The contestants were boys and girls from the Intermediate Sunday school class and the Junior class of girls. Of the Intermediate class Evelyn Longaker, was awarded the silver medal for first place and Katherine Macy won second. Of the Junior class, Coleen Ladd, was awarded the silver medal for first place and Dorothy Renaud took second place.

* * * *

Twentieth Street Meeting, New York City, reports varied activities during March and April. On March 13, Alfred Busselle gave a thoughtful review of New York Yearly Meeting, its history and problems. He pointed out, especially, the need for intelligent interest and cooperation. On March 20, Marion R. Taber gave an illuminating talk on her work in connection with the inspection of hospitals, and the care of the sick. Charles O. Whitely spoke at a joint meeting of Brooklyn and New York Friends, March 28. He supplemented his interesting colored slides, of Friends work among the Indians, with a running fire of story and comment that was entertaining as well as instructive. Will Irwin spoke to a large and highly appreciative audience on April 21, of his South American experiences with President Hoover, making his hearers realize vividly South American culture and charm.

* * * *

The Wilmington, Ohio, Friends meeting held a farewell service on Sunday evening, April 28, for Clyde O. and Lenna Watson who have been doing most effective work in Wilmington Yearly Meeting for the past two years. Lenna Watson brought the message of the evening which was a real benediction to the congregation, as they departed to their new field, he having been released from the Executive Secretary duties to serve the meeting in Carthage, Indiana, and she resigning her pastorate with the New Vienna Friends. Members of other

WESTTOWN SCHOOL
Founded 1799
A co-educational country boarding school maintained by Philadelphia Yearly Meeting
For catalog and information address
JAMES F. WALKER, Principal
WESTTOWN, PA.

Friends meetings were welcomed. Clyde O. Watson spoke briefly of his work expressing their appreciation of the support of the meetings and wishing them God-speed, while O. Herschel Folger and Ellen C. Wright spoke for all the farewell in its deepest meaning. Their large circle of friends will greatly miss their genuinely helpful personality as well as his faithful and efficient service and her labors of love. They left for their new home, on April 30, in the parsonage at Carthage, Indiana.

* * * *

A four-weeks' missionary reading contest, conducted by the Women's Missionary Society, of the Friends church, at Earlham, Iowa, has just closed, with encouraging results. Thirty-four members of the congregation took part, reading 31,061 pages of missionary literature. Sarah Standing took first, with 3,761 pages to her credit; Myrtle Garrett, second, with 3,323 pages; and Maxine Wilson, a high school freshman, third, with 3,000 pages.

* * * *

The Tilman Hobson Gospel Team is in the midst of a community revival in the city of San Fernando, California, during which more than two hundred persons have bowed at an altar of prayer, some for pardon, some for a deeper work of grace, and some for the infilling power of the Holy Spirit. Many renounced questionable amusements and took a decided stand for those things which "satisfy the longing soul." Special meetings were held for women and girls in which social, moral and religious matters were ably presented by Abbie Hobson, who is a state evangelist for the W. C. T. U. Mothers and daughters heeded her earnest appeal and took a public stand for piety and purity. Special services were held also for the children in grade schools, and for young people of the high school and Christian Endeavor societies, some of whom offered themselves for Christian service at home or abroad in foreign lands. Special delegations from W. C. T. U. and other religious bodies took active part in the meetings.

* * * *

On Sunday, April 28, both morning and evening services in the Friends Church at West Milton, Ohio, were conducted by three classes of the young people. Excellent music was furnished, consisting of selections by orchestra and choir and special numbers, both vocal and instrumental. Proverbs 29 was the morning Scripture, from which the pastor, Charles Elliott, gave a twenty-minute talk on "Authority in the Home." The evening reading was taken from Luke 10, from which Mrs. Louella Elliott gave an interesting sermon on "The Jericho Road." On Mother's Day services will be in charge of the Fellowship Class.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

Henry Scattergood certainly has the laugh on the Editor and it must be a hearty one. The joke is on us. When we were fixing up that Quaker Cabinet for President Hoover, we gave Henry very honorable mention for Secretary of State—in fact, we gave him everything but the appointment! We withheld this for what seemed to us the very good reason that our distinguished Friend and peace man was too enthusiastic over the Happy Warrior. And now, behold his name leads all the rest—or all but one, that of Charles Rhoads. Faithful Friends who bore the burden in the heat of the campaign are still worshipping from afar. In last week's editorial we showed how fitness rather than friendship or political service is the test for appointments in this good Quaker Republican administration. But we little realized how soon we ourselves would have to take a dose of this good medicine. Here's to J. Henry Scattergood! We do wonder, however, where Herbert Hoover gets the idea that all capable and deserving Friends live in Philadelphia!

BELIEVE IT OR NOT

Some weeks ago we told how a concerned Friend of Memphis, Tennessee, Mary Boone, had been selling 50 copies of THE AMERICAN FRIEND weekly, just as one would sell popular periodicals. She had just raised the number to 60 and later to 80 copies. When the next request came in asking us to increase the weekly supply to 100 copies, we wrote to ask her how in the world she does it. She says that she has no difficulty in selling this number regularly and at the same time is also disposing of 100 leaflets and 25 *Penn Weeklies* for young people.

How does she do it? "Well," she replies, "I suppose it is the spirit in which I go about it. You see, I am just a sunbeam doing missionary work. I spend most of my time carrying the gospel into homes, giving out Penn leaflets and selling the Quaker literature to the people. I have some regular customers who take THE AMERICAN FRIEND every week—others that just buy now and then. I find new ones each week. I go into offices and stores and homes and wherever I go I preach the gospel."

Mary Boone says that as a background for her work there is a great popular interest in President Hoover, whom people know to be a Quaker. Until he appeared in the presidential limelight many had never known of Friends and now they wish to learn about them. She says she is sure that if the Memphis papers were to announce that a Quaker was to preach in the city auditorium, with a seating capacity of 15,000, there would not be room for all who would attend. In the meantime, through her faithful efforts, THE AMERICAN FRIEND is privileged to speak to many Memphis people.

LIKES THE SUGGESTION

S. F. Hammer writes from Orosi, California, that he likes the suggestion of another California Friend that the church paper should be subscribed for by the local meetings in sufficient quantity to supply all families regularly. He believes we ought to support our church publications as well as any other part of the work. He was raised in a family that always had the Friends' paper and he has pursued the same policy. "We do not feel financially impoverished but educationally and spiritually helped all these years," he says.

MORE NEW SUBSCRIBERS

Agents and friends have sent in new subscriptions as follows since we last gave credit. This does not include subscriptions received directly from new subscribers not agents:

Margaret Mills, West Newton, Ind.	4
Ola Pierce, Ridgefarm, Illinois	3
Mary M. Albert, Liberty, Ind.	1
Sadie B. Harvey, Fairmount, Ind.	1
May Hunt, Oskaloosa, Iowa	1
Women's Union, Wichita, Kans.	1

CAN I TEACH MY CHILD RELIGION?

GEORGE STEWART

A clear-cut, commonsense presentation of what can be done and what can not be done in the training of children. Price $1.50.

Friends Book and Supply House

101 South Eighth Street Richmond, Indiana

Nettie M. Ladd, Leesburg, Ohio..... 1
Esther Littler, Valley Mills, Ind..... 1
Mrs. R. T. Ellis, Des Moines, Iowa... 1
Lilith Farlow, Kokomo, Ind..... 1
Anna Jane Maris, Paoli, Ind..... 1
Fannie E. Mills, Alhambra, Calif..... 1

BUILDING FOR THE FUTURE

An agent in one of our distant meetings, in writing of difficulties she is meeting in her faithful efforts to secure new subscriptions, portrays a situation that is but too common. She says: "This meeting has been isolated from the main roads of Quakerdom so long that the majority of the members have very little interest in the doings of Friends elsewhere. Of course, quite a few of our number have come to us from other churches, not because they share our beliefs and ideals, but because they are alive enough to want their church membership where they live, and our meeting is the logical place to put it while they are in this community."

But the important thing is that she does not give up in discouragement and do nothing. Read the following as evidence: "Although I can show you no results of my labor, nevertheless I am busy. If I can't do very much with the present situation I can at least build for the future. I have established a bulletin board in the Junior and Intermediate Department of the Sunday School which I superintend and post thereon interesting pictures and clippings from THE AMERICAN FRIEND. I report news items to the children from time to time and am attempting to create a background which will lead these children to be interested in the church paper a few years hence. I am secretly hoping that some of the grown-ups will read the bulletin board, too, so that I may capture their attention also."

MARRIAGES

BOND-SMITH—At Liberal, Kansas, April 16, 1929, Mrs. Sarah E. Smith and Abel J. Bond, of Plains, Kansas. Elma Albertson, minister.

HARMON-HAWORTH — At the Friends Community Church, Fresno, California, April 8, 1929, Nina Bell Haworth, lately of Haviland, Kansas, and Robert Walton Harmon of Denair. Albion M. Gibson of Denair, minister.

DEATHS

BAKER—At Pittsford, N. Y., April 11, 1929, Martha J., widow of the late Thomas R. Baker, and daughter of Willard and Mary Macomber Bowerman, aged 76 years. Born at Wheatland, N. Y., at the age of six she moved with the family to Hanover, Michigan. For some time she lived with her aunt, Margaret Hathaway, and attended Oakwood Seminary for several terms. In 1883 she was united in marriage to Thomas R. Baker of Farmington, and here they resided until nine years ago. For forty-six years she was a faithful member of Farmington Monthly Meeting, being deeply interested in all branches of church work and in the work of the W. C. T. U. Devoted to her home and to all good work, the keynote of her character being a beautiful unselfishness, she wielded an influence that will long be felt in many a life. One brother, five children and eight grandchildren survive her.

BARRINGTON — At Los Angeles, California, March 5, 1929, William H. Barrington. He was born at West Branch, Iowa, in 1866 and at the age of seven years he moved with his parents to Barclay, Kansas. In 1887 he was married to Ida May Hillerman. To this union five children were born, all of whom live in or near Phoenix, Arizona. He was a birthright members of Friends and was affiliated with the Los Angeles Friends Meeting at the time of his death. Interment was at Phoenix.

CURRY—At his home near New Burlington, Ohio, April 21, 1929, William H., son of Hezekiah and Jane Curry, aged 67 years. A faithful member of New Burlington Meeting, he took great interest in all the affairs of the church, and was teacher of the Adult Bible Class. He was a good Christian man. His wife, Anna Curry, six children and nine grandchildren survive him. Funeral services were in charge of his pastor, E. L. Portis, assisted by Jane Carey of Chester Meeting.

ROSE—William J. Rose, a member of Sandwich Friends Meeting, Mass., on March 18, after a brief illness. He was born in London, England, April 25, 1865, came to America in 1888, and married Annie E. Ewer in 1922. He was a man of unusual ability as a shorthand reporter and during the years 1901-1904 acted as reporter for the Lake Mohonk Arbitration Conference when in session, and his work was especially commended by Benjamin F. Trueblood then Secretary of the American Peace Society. His unselfish service to the local meeting and community was the outstanding feature of the last years of his life, organizing a Bible school in which it is believed that every child within a radius of two miles has attended. His presence and service in Sandwich Quarterly Meeting and in New England Yearly Meeting will be greatly missed. On the day of the funeral the meetinghouse was filled with friends, many coming long distances to attend.

SISSON—At his home, 187 Plymouth Avenue, Buffalo, New York, George H. Sisson, son of Daniel S. and Lydia Huntington Sisson, April 25, 1929, in his sixty-seventh year. Born near Angola, N. Y., a birthright Friend he was a member of Collins Monthly Meeting and an elder in Buffalo, New York, Meeting. He is survived by his sister Ada Sisson. Interment in Friends cemetery at North Collins, N. Y., April 28.

TRAVEL FOR CULTURE

Party now forming for Europe, mostly Friends. Visit England, Holland, Belgium, Germany, Switzerland, Italy and France—all for $748.00, ocean travel included. Sailing June 22. Write Whittier College Travel Service, Whittier, Cal.

ENVELOPES WITH MOTTOES

I pay 50c to $15.00 each for "patriotic envelopes" with mottoes (flags, soldiers, etc.) used during Civil War. Also buy stamps on envelopes before 1880. Send yours for appraisal. Immediate offer made. George H. Hakes, 290 Broadway, New York.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

YOUMANS—At Compton, California, February 7, 1929, Sarah Youmans, a lifetime Friend and a member of Los Angeles Friends meeting, at the age of eighty-four years. Born in Vermilion county, Illinois, in 1844, Sarah Holaday was married to John E. Youmans in 1866. Four sons and two daughters were born to her and the four sons live in and near Los Angeles. Interment was made at Compton.

QUALITY GREETING CARDS

Hand tinted and embossed. Retail value, $1.50; sent for $1.00, postpaid. Organizations wishing to raise money, write Cypress Hill Studio, Dunreith, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

THE NICHOLSON PRESS

FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of The American Friend